

THE RELIGIOUS WORLD.

APPROPRIATE SUNDAY ARTICLES.

The Law of Christ.—Archdeacon Farrar to Young Men.—Refinement of the Japanese Language.—Religious Notes.

Happiness is not the result of pleasure, commencing with enjoyment and turning naturally into the satisety of fruition, but of pain, dedicated to God by consecration, and transfigured by resignation into the peace that attends the practice of his presence."

Christ's heart was wrung for me, if mine is.

And if my feet are weary, his have bled;

If my hands are weary, lay his head;

If I am weary, he was burdened more;

He who I drink he drank of long before;

He who I hungered, which I dread;

He who I thirsted who the world's refreshment

sought.

It grieves me such a looking-glass as shows

Christ's face and man's in some sort made

also.

What sort of pleasure with a subtle taste?

Therefore shun any fret, or faint, or haste?

Shun not grievous, o soul that knows

Christ comes—and listens for that hour to

strike.

—CHRISTINA ROSETTI.

The Law of Christ.

Paul says it is bearing one another's burdens.

Christ says it is loving your neighbor as yourself.

It is plain to see that the two are identical, both the same law. One who loves his neighbor bears his burdens, and is glad to do so.

This is not the only law of Christ; for there

is another law prior to it, to love God; but this

is the chief law about men, and we have so

much to do with men that James tells us it is

next to love to our neighbor that the test of our

love to God. It was not false teaching that

Aben Ben Adhem's name led all astray,

because he loved his fellow-men; for he

who loves God loves his neighbor also, and,

conversely, he who loves his neighbor loves God.

Love is not divided; it is one.

Bearing one another's burdens fulfills the law of Christ. It is not merely the law of Christ, but it fulfills to the letter its requirement.

It is better than the best profession or the

corrected fruit-bearing, which is what Christ wants.

He is not content with

giving, good as they are, but he asks the per-

sonal trait, which is love, burden bearing,

bearing the exact truth about God or his

son Jesus Christ will not save us, for it does

not save the devils. And the devils believe

and tremble and are lost.

It is a very remarkable fact that in the very

collection in which Paul bids us bear one

another's burdens and therein fulfill the law

of Christ, we also tell us that each one must

bear his own burdens. The two statements

seem at first to conflict. How can he say that

such must bear his own burden, and then say

that we must each bear one another's burdens?

Can we all bear our own and yet

all bear the burdens of others?

There is no difficulty about it. It is one of

the blessed paradoxes of the Christian life.

The one who bravely and cheerfully bears his

own burdens, instead of throwing them on

others, is just the one who will be ready to

bear others' burdens also. The man who

shuns his own burdens is certain not to try

to help any one else to bear his. Each one's

duty is to accept his own troubles and griefs with Christian resignation, accepting

as slow, enduring the pains, making no com-

plaint of God, worrying no one else with the

details of all his sorrows, but receiving it as

the pure providence of God. Such a one learns

how to bear, and, having learned how he is

himself helped, he can help others. He can

relieve them of part of their load, and can tell

them where they also shall find strength to

do good. And the devils believe

and tremble and are lost.

The question of praying for the dead has

been brought into public notice in England

by the chaplain of Devonport dockyard, who,

at a memorial service held recently, read the

following prayer:

"Remember thy servant, Albert Victor

Christian Edward, who has departed hence

in the Lord; give him eternal rest and peace

in thy heavenly kingdom, and to us such a

measure of communion with thy saints as

thou knowest to be best for us."

The Rock, in commenting upon it, says:

"There is, doubtless, conscientiousness, but

when conscience can advance beyond ortho-

dox limits, then let it go a step further and

take leave of the Church, in whose Book of

Common Prayer no place has been found for

a prayer for the dead."

Miss Hagedorn has collected some \$2,000,

which she sends to Tolstoi, for the relief of

the sufferers from the Russian famine. A

more extensive movement is that which has

been started by the Russian Famine Relief

Committee, with headquarters at No. 732

Fourteenth street, Washington. An appeal is

signed by Vice-President Morton, Chief-

Justice Fuller, Cardinal Gibbons, Miss Wil-

lard, Senator Sherman, Bishop Hurst, and

many others, asking for subscriptions in

churches and from individuals. The help

will be given through the agency of the Red

Cross, of which there is a branch in Russia;

and contributions can be sent to Clara Bar-

ton, at Washington, president of the Ameri-

can branch, or to the bankers Riggs & Co.,

of Washington. The famine covers a territory

of twenty millions of people, and the suffer-

ing is terrible and increasing. Too much

cannot be done, and it is well to ask every

church to take up some contribution for this

purpose. A steamer will sail from New York

March 12th, carrying two thousand tons of

food.

Friend, do you see your neighbor—Jesus

told you who your neighbor is—staggering

under a heavy burden? Remember the bur-

dens you have carried and who has given you

strength to bear them? so that now the

burden of sin, tells you fit up what is

sin of your burden bearing.

Go and lighten your overburdened neighbor.

Run, speak to him, comfort him, give him help.

When Jesus was bearing the cross to Calvary, staggering under its weight, a stranger, one Simon of Cyrene, came along, and he took hold of one

end of it and helped our Lord carry it. What

good it did, that they must give up

many things? Yes, not by offering up a 'new

and strong' body, was it a very wrong

transaction. It should be 'the body of our

'mutilation' as opposed to the body in the

sanctified state. The next element in human

nature is 'the soul or the passions?' They

most ever bear in mind that the soul might be

carried away in a picture gallery.

Monks and recent

sects teachers had gone far astray.

The words "be thou strong" are in a pre-

dicted interpretation of Christ's language.

Let us not forget that our bodies, which were

more than mere machines. Many ages ago

were wrongly regarded the body. It was not

so developed as it was developed in its games and athletic

play. Many ancient philosophers erred

in this matter. Monks and recent

sects teachers had gone far astray.

The words "be thou strong" are in a pre-

dicted interpretation of Christ's language.

Let us not forget that our bodies, which were

more than mere machines. Many ages ago

were wrongly regarded the body. It was not

so developed as it was developed in its games and athletic

play.

The Prison on Lake Erie.

Editor of the Times:

The following lines under this head were

first published in the Louisville Journal

some time during the winter of 1863-'64. They

were contributed by "Aza Hartz" who,

during the war, was the correspondent of the

Mobile Tribune. It may not be amiss to say

that "Aza Hartz" was Major George Mc-

Knight, of General Loring's staff, and that

he was a man of great ability.

The Hartz poem, which was very spleen-

ful, is as follows:

"The full, round moon in God's blue bend

Gilds over her path so queenly;

Dark shadows creep, fade into light;

On the lake, the water down streams;

A captive looks out on the scene—

And sees so sad and dreary;

And thinks a weary captive thoughts

In prison on Lake Erie.

The happy, happy days of youth